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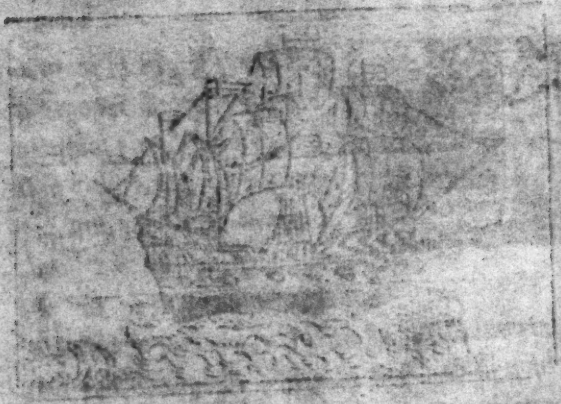
THE MERCHANT ROYALL.

A SERMON PREACHED AT WHITE-HALL BEFORE THE KINGS MAIESTY At the Nuptialls of the right Honorable the *Lord Hay, and his Lady, vpon the Twelfth day* last being IANVAR. 6. 1607.

LONDON, Printed by *G. Eld* for *Edward Blount*. 1615.

BIBLIOTHECA BODLEIANA
4. Rawph. 1358. 1.



TO THE RIGHT HONORABLE THE Lord HAY, and to his late eſpouſed the *Lady* HONORIA: *the* Authour hereof wiſheth all conſolation *in* CHRIST, *continuall comfort in marriage*, together with a conſcionable obſervance *of the Contents of this* SERMON.

NOE here (Right Honourable) preſented into your hands what lately ſounded in your eares. A Ship firſt built in Paradiſe and for the pleaſure of the land, but ſince repaired for the Merchants vſe againſt the troubles of the Sea: which ſince I am enioyned to launch out into the maine, and to make publike both beyond the

merit of the thing, and also beyond mine owne meaning, I could finde none more fit vnto whome to dedicate it now in the Print, than your Honorable selues, for whose sake it was first Preached. I hope I shall neuer make it the last end of my labours, to please man; yet I find in this, that I haue pleased some, and displeased other: but why should I looke to please all, whereas God himselfe hath so seldome done it? Therefore they which thinke me too bitter, must yet remember that I bite nothing but sinne; and what reason is there to fauour sinne, through occasion whereof the world was drowned to punish it, the Law was ordained to preuent it, the Sonne of the highest died to satisfie for it, and the world againe must be destroyed to finish it? Yea what reason is there to fauour any sinne, wher as there is no one which fauoureth vs, but all imperilling vs in the hope of saluation, as Eue by her eating vndermined Adam. They againe which thinke that sinne should not be derided or corrected in this kinde, must also consider that euery sinne is to be taxed in his proper kinde; as in the Scripture, sinnes sauouring of

error

error are refelled with arguments, and such as be foule & haynous, are beaten down with iudgments, but those which were ridiculous were indeed derided, as Elias *the prophet sported at the Priests of* Baal, *and* Iob *at his fooliſh comforters. Yea and how plaies* Eſay *with the wanton geſtures of women*, ſtretching out their necks, minſing and tinckling with their feet *&c.* Chap. 3. 16. *But* Moſes *more with the nicenes of women*, Too dainty to venture (*not their knees in deuotion*) *but* the ſoles of their feet vpon the ground, *Deut.* 28. 56. *no doubt a ſore aduenture. But nothing ſo tanting as that in* Salomon, *where the whore is mockt for a votary, & ſhe that offred her ſelfe to other mens luſt yet is ſet out for a Saint with offerings of peace to God*, Prou. 7. 14. *I hope therefore all good people will priuiledge me by theſe holy preſidents; yea I am ſure of this that none will find fault with mee, but ſuch as firſt find a fault in themſelues, and to ſuch I profeſſe my ſelfe indeed a Preacher, and to haue preached all this for them, as Chriſt in the Goſpell profeſſed of himſelfe, that* he came to cal

ſinners.

sinners. And thus in my most true and sincerest loue, I commend you in the midst of your Mariage ioyes to that ioy and peace which is in God.

Your Honours in all Christian deuotion.

Robert Wilkinson.

A SERMON

PREACHED AT WHITE-HAL,

VPON THE SIXTH OF IANVARIE,

1607. being The twelfe day: At the Nuptials *of the Right Honourable, the Lord* HAYE and his Ladie.

PROV. 31. 14.

Shee is like a Merchants ſhip, ſhe bringeth her food from afarre.

THis Scripture, and in effect this whole Chapter, is a Scripture written for women, and more peculiarly a Scripture written in prayſe of women, yet not gloſingly to make them better then they bee, but ſoberly and truly to ſhew them, what they ſhould be. A Scripture wherin (as in a glaſſe) are ſet out to our viewe all the parfections and ornaments,

all the dignity, beautie, dutie of a vertuous wife and holy woman. The Deuill at the first began his temptation by praising of the woman, by telling her, that if shee knewe her selfe, she wanted but one thing to make her like God; And from the Deuil (I think) it comes, that so many men since in euery age, haue so wantonly bestowed their time, their wits, their pennes, and sometime their pensils too, eyther vainely to magnifie, or vilely to embase the dignity of women: the causes of which folly I take to be these, either for that generally they did not know them, and then they wrote foolishly, or for that sometime they doted on them, and then they praysed immoderatly, or else for that sometime they hated them, and then they rayled furiously. But there are, to ratifie the present discourse and praise of women, three thinges: first God, by whose spirit it was conceiued: secondly *Bathsheba*, a woman, by whose mouth it was taught: thirdly, *Salomon*, a man, yea the wisest of men, by whose penne it was endited, that is to say, God inspired it into the mother, the mo-

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ther taught it to *Salomon* her ſonne, and then *Salomon* her ſonne publiſht it to the world: therfore if we ſpeake of the knowledge of a good woman, who knoweth her better than ſhe her ſelfe? who knoweth her better than man that liueth with her? yea who knoweth her ſo well as God that made her? Againe, if in this deſcription any thing might ſeeme too much in praiſe, it was not a woman but a man that wrote it; if any thing might ſeem too grieuous or burdenſome in precept, it was not a man, but a woman, that impoſed it; or if any thing might ſeeme either too much or too little, or otherwiſe then it ſhould be, it was neither man nor woman but God that firſt directed it: and thus in one deſcription of a vertuous wife and holy woman (which is not in any other Author, nor yet elswhere in any part of Scripture) we haue a man, a woman, yea God himſelfe, and all out of one mouth ſpeaking and conſpiring; Shee that hath eares to heare, let her heare.

In the tenth verſe of this Chapter *Salomon* makes proclamation, *Who ſhall*

find a vertuous woman? which yet importeth not (as *S. Augustine* noteth) *inueniendi impossibilitatem, sed difficultatem*, Not as if to find a vertuous woman were a matter of impossibility, but yet for all that a thing of some difficulty, and therefore hee crieth her with her marks, *She will do her husband good and not euill, She riseth while it is yet night, Shee putteth her hands to the wheele, She stretcheth out her hands to the poore, Shee openeth her mouth with wisedome &c.* Thus shewing sometime what shee doth, sometime what shee is, sometime what shee is worth, and sometime what shee is like, as here, *Shee is like a Ship. &c.*

Shee is indeed and yet she scarce is, and therfore because shee is so scarce, it was needfull to shew, not onely what shee is, but also what shee is like to: for how shall hee find her that neuer saw her, that neuer had her, that scarce heard of her; how shall hee find her, but by some sensible resemblance of her? and therefore as *Cantic.* 5. when the Church cried her husband, (*I charge you O Daughters of Ierusalem, if you find my welbeloued, &c.*) shee described

bed him by reſemblance: *My welbeloued is white and ruddie, the cheefeſt of tenne thouſand, his head is like golde, his eyes like Doues, his cheekes like a bedde of ſpices, his lippes like lilies, his legges like pillars of marble*; euery thing was like ſomthing; ſo of the vertuous woman it is ſaid here, that ſhe is like a ſhippe, and Prouerbs 12. ſhee is like a crowne, and in the Canticles ſomtime like a Roſe, ſomtime like a Lilly, ſometime like a ſpring of waters: In a word, ſhe is like to many thinges, but as it is ſaid verſ. 10. *Pearles and pretious ſtones are not like to her.*

She is like a ſhippe (ſaith *Salomon*) and it may well be, for the world is like the ſea: for ſo ſaith S. *Iohn*, *Before the throne there was a Sea of glaſſe*, Reuel. 4. and that was the world, tranſitory and brittle as glaſſe, tumultuous and troubleſome like the ſea: wherein as the wind raiſeth vp the waues, and one waue wallowes in the neck of another, ſo this troubleſome life of ours beginnes in weeping, goes on in ſorrow, and the end of one woe is but the entrance

trance of another. O what time might a man aske to ſet downe all the miſeries of this life, the feare, the care, the anguiſh that daily accompanieth the body and ſoule of man, the labours & ſorrowes certaine, the caſualties vncertaine, the contentions and vnquietnes of them that liue among vs, the ſharpe aſſaults and oppoſitions of them that hate vs, but chiefly the vnfaithfullneſſe and trechery of them that ſeeme to loue vs. Againſt theſe ſtormes to ſaue men from drowning did God ordaine the woman, as a ſhippe vpon the ſea, that as *Noah* made an Arke, & by that Arke eſcaped the flood, ſo man by marrying with the woman might paſſe through all the labours of this life, vnto which doubtleſſe God had reſpect when hee ſaid, *It is not good for man to be alone: let vs make him a help meet for him*: as much as to ſay a ſhippe to ſaue him. Therfore he which hath no wife may ſeeme to be like *Ionas* in the Sea, left in the midſt of a miſerable world, to ſinck or ſwimme, or ſhift for himſelfe; but then comes a wife like a ſhippe, and wafts him home: but yee muſt ſtill remember that

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Salomon ſpeaketh here of a good wife, as verſ. 10, *Who ſhall find a vertuous woman?* For otherwiſe, if ſhee which was made to comfort in euery ſtorme, be ſtormie and troubleſome her ſelfe, then is ſhe not like a ſhip, but like the ſea; then to bee ſo ſhipt, it were better with *Ionas* to be caſt into the ſea.

But if ſhe be good, ſhe is like a ſhip indeed, and to nothing ſo like as to a ſhippe; for ſhe ſits at the ſterne, and by diſcretion as by Carde and Compaſſe, ſhapes her courſe; her countenance and conuerſation are ballaſed with ſoberneſſe and grauitie; her ſailes are full of wind, as if ſome wiſedome from aboue had inſpired or blowne vpon her: ſhe ſtandeth in the ſhrowdes, and caſteth out her leade, and when ſhe hath ſounded, ſhe telleth (as *Michol* did to *Dauid*) of depth and danger. *1. Sam.* 19. 11. If by default ſhe be grounded, ſhe caſteth out her ancors (as *Rahab* did) and by winding of her ſelfe, ſhee gets a floate againe. *Ioſh.* 2. 21 If ſhe ſpy within her kenning, any trouble to bee nigh, either ſhee makes forward, if ſhee finde her ſelfe able, or elſe with *Pilats* wife *Mat.* 27. 19.

wife ſhe ſets ſaile away; Shee commands and countermaunds each man to his charge, ſome to their tackling, ſome to the maſt, ſome to the maine top; as if ſhee and none but ſhee were captaine, owner, Maſter of the ſhip, and yet ſhe is not maſter, but the Maſters mate; a royall ſhippe ſhe is; for the King himſelfe takes pleaſure in her beauty, *Pſal.* 45. and if ſhee bee a Merchants too, then is ſhee the Merchant royall.

Againe, as ſhee is like a ſhippe, conſidered in her ſelfe, and in her proper vertues, ſo is ſhee likewiſe, being compared with her owner too. Shee is like a ſhip indeede, for firſt whoſoeuer marries, ventures, he ventures his eſtate, he ventures his peace, he ventures his liberty, yea many men by marriage aduenture their ſoules too, for which cauſe the Iſraelites were forbidden to match their daughters with the Cananites, leaſt they ſhould turne them from God, to ſerue other gods, *Deut.* 7. which *Salomon* notwithſtanding did, and therefore made (as ſome men thought) a ſhrewd aduenture of his ſoule. And there-

fore

fore (euen to preuent too much aduenture likewiſe) is marriage compared to a ſhip, which of all artificiall creatures is the moſt deliberatiue: for ſhe ſailes not but by ſounding, leaſt by her vnheedines ſhee run her ſelfe a ground. In like mãner, neither man nor womã wil at any time (if they be wiſe) reſolue either of marriage, or of any thing in marriage, but vpon the weightieſt deliberation. Hee is ſet out for the Image of a foole that ſaid, *Villam emi, &c. I haue bought ã farme, and I muſt needes go out to ſee it*, for he ſhould haue ſeen it firſt & bought it after, as it is ſaid of the vertuous woman here. *She conſidereth a field and gettes it*, *ver.* 16. that is, ſhe thinkes of it firſt, and makes her purchaſe after; and when either man or woman forget this in marriage, they purchaſe ioy enough for the day of their marriage, & repentance enough for all the time after. It is ſaid of *Iepthaes* Daughter; Iudg. 11. that *ſhe went out to bewaile the daies of her virginity*; but in truth many mẽs daughters may goe out and bewaile the daies of their marriage, yea and many men too

Exod. 14. look back to the ſingle life, as the Egyptians in the red Sea looked back to the land, and ſo they are puniſht with late repentance, like thoſe fooliſh Marriners, *Act.* 27. who becauſe they tooke not counſel in the Hauen, were forced to aduiſe vpõ a wrack: and what is the cauſe of this? lack of forecaſt, becauſe they ſound not firſt whether it be fit to marry, or yet to marry, or whether he be fit, or ſhe be fit, fit in degre, in diſpoſition, in religion; & therefore as *Salomon* ſaith of vowing, ſo ſay we of marrying, *Be not raſh with thy mouth*, but ſoũd firſt & saile after, that is, deliberate firſt & mary after. Againe, ſhe is like a ſhip for her vniuerſal vſe. A houſe is indeed to dwel in, but not to trauell in, but a ſhip is both to trauaile in, and as it were to dwell in too, to eate, and drinke, and ſleepe, & labour, and meditate, and pray too: as if to be in a ſhip were to bee in another earth, the water-world: in like manner a man hath a friend for pleaſure, a ſeruant for profit, and for vſes to Godward a ſpiritual inſtructor too, but a wife ſerues for all theſe, that is, for plea-

ſure, for profit, and (if ſhee bee good) to bring her huſband to good too.

Againe, of all theſe ſame, *Vtenſilia* (I meane of moueable inſtruments) a ſhip is the hugeſt and the greateſt, & yet commanded (as ye ſee) by the helme or ſterne, a ſmall peece of wood: ſo ought the wife (though a great commander in the houſe) yet to bee turned and ruled by a word of her huſband. *Salomon* ſaith not, ſhee is like a houſe (as many women be, as good remoue a houſe, as to diſſwade or weane them from their wills) but like a ſhip, not like *Vaſhti* the wife of *Aſſuerus*, whome all the power of the Kingdome could not moue to come to her husband, no not to the King himſelfe, *Eſther* 1. but ſhe muſt follow her husband, as the Iſraelites followed the clowdy pillar in the Wilderneſſe, which when it ſtood they ſtayed, and when it went they followed, and ſo muſt ſhee. *Num.9.*

Laſtly, leaſt any man doate too much vpon this heauenly ſhip of earthly ioyes, wee muſt remember, that as a ſhip is not a place of continuall habitation, but onely

for passage, so is the society of the wife, though comfortable & ioyful for the time yet lasting only for a time, a helpe to hold him vp and comfort him during this transitory, short, and troublesome pilgrimage; but then there is another, a happier, a more lasting marriage with the Lambe, which neither departure, diuorce, nor death can separate, & for this we must forsake father mother, wife, children, goods, lands &c. for this the liuing must renounce his life, the King must leaue his Crowne, the Bridegroome must leaue his Bride, and the Bride must leaue her bedde, because for this the Saints do cry, *Come Lord Iesus, come quickly.*

But as the saying is in the schooles, *Similitudo non currit quatuor pedibus*: Manie thinges may be like, yet nothing like in all thinges: therefore though a woman in many things be like a ship, yet in some things she must bee vnlike, and some qualities of a ship she must not haue. As for example, one ship may belong to many Merchants, and one Merchant may be owner in many ships, yet neither may one woman di-

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vide her loue to many men, nor one man diuide himselfe to many women; therefore *Lamech* spake with great incongruity, yea it was like false Latine, when he said *Heare yee wiues of Lamech.* Gene. 4. 23. for wiues admit no plurality when they bee construed with one husband, because (as the Prophet saith) though God at the first *had abundance of spirit, yet hee made but one,* Mal. 2. but one woman of one rib, for the helpe and comfort of one man.

Secondly, of all the goods which men possesse, only a ship cannot be housed: a man hath a shoppe for his ware, a barne for his corn, a chest for his mony & a house wherein to hide his head, but no case to couer a ship: but so must not a vertuous womā be, for it is a note of the vnchast woman, that her *feet cannot abide in her house,* but *now she is without, now in the street,* & *lies in wait at euery corner,* Pro. 7. 11. 12. So as who so seeth her, seeth her alwaies gadding, that he may salute her as men salute at Sea: whither are ye bound? But *Rachel* & *Leah* are noted to be in the house, while *Iacob* was abroad in

the field, *Geneſ.* 31. only *Dinah* was a ſtragler, and ſet vp ſaile to Shichem, but ſhe came home with ſhame, and made an ill voiage.

Thirdly, a ſhip of all things is moueable and carried with the winde, but ſo muſt not a good woman be, for of the ill woman it is ſaid *Prouerb.* 15. *Her paths are moueable, thou canſt not know them*: She is inconſtant, light-headed, and vaine, now ſhe loues, anone ſhee hates, now ſhee obeyes, anone ſhee rebells; gentle and kinde to day, crooked and vnkinde to morrow; for ſhee ſailes but by guſts, that at her goodneſſe takes her by fits, like the good dayes of an Ague: and whereas *Ruth* ſhewed more goodneſſe at her laſter end, then at her beginning, an ill wife
Ruth 3. ſheweth more goodneſſe in one day of her beginning, than in ſeauen yeares of her latter end: therefore ſuch muſt remeber what *Salomon* ſaith of the good woman here, ſhe *girdeth her loynes with ſtrength*, that is, her mind with ſtayednesſe and conſtancie, *ver.* 17. and *verſ.* 12. more plainely, *Shee will doe her huſband good and not euill, all the dayes of her life*, that is, ſhee is as obedient and ſtable

&table after twenty years tryall, as at the day of her martiage.

But of all qualities a woman muſt not haue one quality of a ſhip, and that is, too much rigging. Oh what a wonder it is to ſee a ſhip vnder ſaile, with her tacklings, & her maſts, & her tops, & top gallants, with her vpper decks, and her neither decks, and ſo bedeckt, with her ſtreames, flags, and enſignes, and I know not what, yea, but a world of wonders it is, to ſee a woman created in Gods Image, ſo miſcreate oft times & deformed, with her French, her Spaniſh and her fooliſh faſhions, that he that made her, when he lookes vpon her, ſhall hardly know her, with her Plumes, her Fans, and a ſilken Vizard, with a ruffe like a ſaile, yea a ruffe like a raine bow, with a feather in her Cap like a flag in her top, to tell (I thinke) which way the wind will blow. *Eſay* made a proffer in the third of his propheſie, to ſet out by enumeration the ſhop of theſe vanities, *Their bonnets, and their bracelets, and their tablets, their ſlippers, and their mufflers, their vailes, their wimples, and their criſping pinnes,*

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of ſome whereof if one ſhould ſay to mee, as *Philip* ſometime ſaid to the Eunuch, *Vnderſtandeſt thou what thou readeſt?* Act. 8. I might anſwere with the Eunuch againe, *How can I without a guide?* that is, vnles ſom Gentlewoman would comment on the text. But *Eſay* was then, and we are now: now that fancy hath multiplied the text of faſhions with the time; ſo as, what was the but a ſhop, is now increaſed to a ſhip of vanities: But what ſaith the Scripture? *The Kings daughter is all glorious within*, Pſal. 45. and as ſhips which are the faireſt in ſhew, yet are not alwaies the fiteſt for vſe, ſo neither are women the more to bee eſteemed, but the more to be ſuſpected for their faire trapping. Yet we condemne not in greater perſonages the vſe of ornaments; yea wee teach that ſiluer, ſilks, & gold were created not onely for the neceſſity, but alſo for the ornamẽt of the ſaints: in the practiſe whereof *Rebecca* a holy woman is noted to haue receiued from *Iſaac* a holy man, euen earrings, abiliments, & bracelers of gold, Gen. 24. Therfore this it is we teach for rules of

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Christian ſobrietie, that if a woman exceede neither decencie in faſhion, nor the limits of her ſtate and degree, and that ſhee bee proud of nothing, we ſee no reaſon, but ſhe may weare any thing.

It followeth: *Shee is like a ſhip.* But what ſhip? a ſhip of Merchants; no doubt a great commendation. For the Kingdome of heauen is like a Merchant, *Mat.* 13. and Merchants haue been Princes, *Eſay* 23. and Princes are Gods *Pſal.* 82. The Merchant is of all men the moſt laborious for his life, the moſt aduentrous in his labour, the moſt peaceable vpon the Sea, the moſt profitable to the Land, yea the Merchant is the combination and vnion of Lands and Countryes. *Shee is like a ſhip of Merchants;* therefore firſt to bee reckoned (as yee ſee) among the Laytie; not like a fiſher-mans Boat, not like St. *Peters* ſhip, for Chriſt did call noe ſhe-Apoſtles. Indeed it is commendable in a woman, when ſhe is able by her wiſdome to inſtruct her children, and to giue at opportunities good counſell to her husband: but when women ſhall take vpon them (as many doe) to build

Churches, and to chalke out diſcipline for the Church, this is neither commendable nor tolerable, *for* her hands (ſaith *Salomon*) *muſt handle the ſpindle*, *verſe.* 19. the ſpindle or the cradle, but neither the Altar nor the temple: for Saint *Iohn* commendeth euen to the elect Ladie, not ſo much her talking, as her walking in the Commandements, 2 *Ioh.* 5. 6. Therefore to ſuch preaching women it may be anſwered, as S. *Bernard* ſometime anſwered the Image of the bleſſed Virgin at the great Church at Spire in Germanie; *Bernard* was no ſooner come into the Church, but the Image ſtraight ſaluted him, and bad him, God morrow *Bernard*. Whereat *Bernard*, well knowing the iugling of the Friers, made anſwere againe out of St. *Paul*; Oh (ſaith hee) your Ladyſhip hath forgot your ſelfe, *It is not lawfull for women to ſpeake in the Church.*

Againe, the Merchant is a profitable ſhip, to teach a wife in all things to endeuour her husbands profit: but many women are like water-pageants, made onely for ſhew, like Pictures in a table, good for nothing, but to

pleaſe

pleaſe the eye, no longer to bee liked than they bee looked on, yea ſo vnprofitable and diſſolute in the houſe, as no man would thinke them to be wiues, but that at meales he findes them ſitting at the vpper end of the table: whereas of the good wife it is ſaide here, that *ſhee will doe her husband good, and not euill*, verſ. 12.

Againe, the Merchant is a painfull ſhip, and ſhee muſt be a painefull wife; not like a running Pinnace to skoure from coaſt to coaſt, from houſe to houſe, as many Athenian women doe, who giue them-ſelues to nothing; but idly and wantonly to heare and tell newes; for he that hath ſuch a wife may thinke him-ſelfe marryed to an Intelligencer; whereas St. *Paul* aduiſeth ſuch buſie bodies to gouerne their own houſes, 1. *Tim.* 5. ae if intermeddling with other mens, did make them idle in their owne.

Againe, being like a Merchants ſhip, that is, he being the Merchant, and ſhee the ſhip, ſhee muſt needes conclude ſhee was made for him, & therefore a ſhip of traffique to enrich him, but not a Pirate to ſpoile and rob him.

To ſpoile and rob? as if a woman could robbe her husband? Indeede it hath oft been held a queſtion diſputable, though I in truth haue little mind to diſpute it; yet I heare what is ſaid to that purpoſe from the mouth of *Eue*, *Wee eate of the fruit of the trees of the Garden*, Gen. 3. *Wee*, therefore ſhee puts in her ſelfe; and ſhee eats *of the trees* indefinitely: therefore of all the trees in the Garden, and therefore all was hers as well as *Adams*, and the womans in right as wel as the mans. To which I anſwer, that all is hers in participation to vſe, but *Adams* only in diſcretion to diſpoſe, which appeareth by two reaſons; firſt, becauſe the Beaſts were named by *Adam*, and not by *Eue*, and to name is a note of Dominion and authoritie: as when *Ioſeph* became *Pharaohs* Seruant, and *Daniel* a captiue to the Caldeans, they receiued from them other names; and wee in our baptiſme receiue our names, to acknoledge that we belong in right to Chriſt. Secondly, the whole world was giuen to *Adam* before *Eue* was made, ſo as hers was but an after-right, and if ſhe haue any tenure at all, ſhee holds

holds in *Capite*, and ſhe hath no title but by her huſband: ſhee therefore that vſurpeth abſolute authority in the houſe, is no Merchant, but a Pyrate to the Merchant.

Laſtly, ſhee is like a Merchants ſhip, that is, a friendly fellow and peaceable Companion to him, but not a man of warre to contend with him. For he that made her, neuer built her for battaile; ſure ſhee was built for Peace, and not for Warre, for Merchants weepe to thinke of warre: therefore ſhee muſt not for euery angry word of her huſband, betake her ſelfe into the Gun-roome ſtraight, and there to thunder, to charge and diſcharge vpon him, with broad words, or as Mariners ſay at Sea, to turne the broade ſide; like *Zipporah* the wife of *Moſes*, to raile vpon him; *Thou art indeed a bloody huſband*, *Exod.* 4. this is no ſhip of Merchants, this is, the *Spite*, I thinke: and therefore no maruaile, if many men thus ſhipt, doe wiſh themſelues a ſhore, and that vntimely death might take ſuch a wife for a prize. When *Eliezer* went a wooing for *Iſaac*, his maſters Sonne, the tryall by which he propoſed to

proue a fit wife for *Isaac*, was this, *That if* (saith he) *when I say to a Maide, Giue me drinke, she say againe, Drinke, and I will giue thy Camels also*, shee without more adoe should be a wife for *Isaac*, *Genes.* 24. that is, as, *Theodoret* expoundeth it, If shee were gentle; not like that woman *Iob.* 4. Christ asked her water, and shee called him Iew: *How is it that thou a Iew askest water of me a Samaritane?* For though there bee many sinnes incident to women (as there be (to speake vnpartially) as many to men) yet no vice in a woman so vnwomanly as this; yet if *Adam* had beene furious, the matter had beene lesse, for hee was made of earth, the mother of yron and steele, the murthering mettals; but the woman, shee that was made of so tender mettall, to become so terrible, the weaker vessell so strong in passion, yea to looke so faire and speake so foule, what a contrariety is this? There was great reason sure to compare a good woman to a Snaile, not onely for her silence and continuall keeping of her house, but also for a certaine commendable timorousnesse of her Nature,

which

which at the leaſt ſhaking of the Ayre ſhrinks backe into her ſhell, and ſo ought the wife to doe, if her husband but ſpeake, to play all hid and vnder hatches, and to put out a flagge of truce, as *Abigail* did to *Dauid*; and to ſay to her husband, as *Rachel* to her Father, *Let not my Lord be angry*, Gen. 31. *Like a Lilie among Thornes* (ſaith *Salomon*) *ſo is my loue among the daughters*, Cant. 2. Like a Lilie firſt, not like a Nettle: againe, like a Lilie among Thornes, as ſhewing patience in the foreſt prouocation. *Sarah* indeede was peaceable, and ſo were many more, yet their praiſe was leſſe, in as much as they had meeke husbands: for ſhee is a Monſter that liueth not meekely with a meeke husband, but ſhee that is yoakt with a *Nabal*, a Churle, a Foole, as *Abigail* was, and beares that patiently, ſhee may ſay with *Deborah*, in the fifth of the Iudges, *O my Soule thou haſt marched valiantly*: And there ſhall more true honour grow to you by ſuch patience, than if ſouldierlike yee did preuaile by fury and violence; and the worſe your husbands bee, the more ſhall your vertue ſhine, which

which in affliction shineth most, like starres twinckling in the night; and if it be grieuous to finde matter of patience there, where yee lookt for comfort and protection, yet it shall haue in the end a reward, and in the *Interim* a singular admiration, and, as *Marie* saith of her selfe, *All generations shall call such Blessed.*

It followeth in the text: *Shee bringeth her foode from a farre.* As yee haue heard what shee is like, so now likewise what shee doth too, for being is knowne by doing, as the Tree is known by the fruite. Alas, it is a small thing, yea it is nothing to be like, for copper oft times is like coine, and the Diuell is like an Angell of light, and if euill women were not like to many thinges, which indeed they are not, they could not deceiue so many as they doe: therefore the next thing is to consider what she doth; *Shee bringeth her foode from a farre. Shee bringeth*, first, therefore described *facie aduersa non aduersa*, with her face, not with her back toward: for when a shippe goeth forth, euery man murmureth for that it carrieth, the Merchant himselfe feareth, least it miscarie; but

when

when it returneth, there is ioy for that it bringeth. And where *Salomon* ſaith, *ſhee bringeth*, he meaneth not that ſhee bringeth in with her, as if a wife were to bee choſen by her dowrie; for the worſt Wiues haue many times the beſt portions: and the beſt wiues (ſuch as *Eſther* was) haue oft times none at all. Indeed the manner of the world is now to ſeeke wiues, as *Iudas* betrayed *Chriſt* with *Quantum dabis*, What will yee giue? and if the Father chance to ſay with *Peter*, *Aurum & argentum non eſt mihi*, Let her then be as obedient as *Sarah*, as deuout as *Anna*, as vertuous as the Virgin *Marie*, yet all this is nothing, *Querenda pecunia primum eſt*, other things may mend it, but money makes the match. Therefore this was not it which *Salomon* meant by bringing: for a good wife though ſhe bring in nothing with her, yet through her wiſdome and diligence great thinges come in by her; ſhee brings in with her hands, for *ſhee putteth her hands to the wheele* (ſaith *Salomon*) *Verſ.* 19. and indeede if her worke doe not counteruaile her meate, then is euery finger of her

hand like a Theefe in the house. Againe, if she be too high to staine her hands with bodily labour, yet shee bringeth in with her eie, for *shee ouer-seeth the waies of her house-hold* (saith *Salomon*) *and eateth not the bread of idlenesse, vers.* 27. Againe, shee bringeth in by her frugalitie, for shee holdeth it a point of conscience, neither to fare more daintily, nor to attire her selfe more trimly, than may stand with her husbands state: for if shee waste more than shee bring in, and her victualling amount to more than her whole voyage, that Merchat was ill aduised that manned her forth, and it had beene good for him to bee alone. But as the saying is, that many men marry their Executors; so is it true likewise, that many men marry their Executioners: and as the sinne of *Adam* began at *Eue*, so the ruine and confusion, the extortion, oppression, griping of Tenants, yea and sacriledge of many men beginneth at the pride of the woman: for now euery Ladie of the latest Edition, if her husband haue bribed out but an end of an Office, yet shee cuels and plaies *Rex*, and she must haue

her Coach, though but to crosse from the Church-stile to the Church-porch: and whereas those Israelitish women, *Exod.* 38. when the instruments of the Tabernacle were to be made, gaue in their deuotion their very Looking-glasses toward it; yet now the forbidden Apple is pulled, the Church is robbed and spoiled, a Patron wil scarce passe away a poore Parsonage, but with a reseruation of his owne tithes, and all to maine-tayne French-hoods, Ruffes, Lawnes, and Looking-Glasses: whereas of the vertuous wife it is said, *vers.* 11. of the Chapter, that *her husband shall haue no neede of spoyle.*

But what bringeth shee in? *Shee brings in foode*; in which word *Salomon* poynteth her out a house-worke, as she is a house-wife, and the work assigned is the feeding of the house hold: for wee reade that *Abraham* fetcht a calfe from the field, but *Sarah* had her charge to dresse it in the Tent, *Gen.* 18. and *Samuel* telleth the people, that their King when they had him, would take, not their Sonnes, but their Daughters, and make them

Cookes and Bakers, 1 *Sam.* 8. and in the fifteenth *verse* of this Chapter, it is said directly, that *she giueth the portion to her house-hold, and the ordinary to her Maids.* But that which we reade *foode*, some translate it *bread*, shee bringeth her *bread*; and it may well be, for bread is the staffe of life, and when like Merchants wee haue run round about the world to fetch in the riches of euery Countrie, yet all is but to cloth the backe, and feede the belly: therefore, *hauing Foode and Rayment,* (saith S. *Paul*) *let vs there-with be content,* 1 *Tim.* 6.

Againe, as hee is not the best Merchant to the Common-wealth, which bringeth in toyes and trifles, but hee which bringeth in such things as best may serue necessitie; so neither is shee alwaies the best wife, which is most adorned with tricks and qualities, but shee that endeauoureth most to that which is most necessarie. And I thinke surely that bread is expresly named here, as to frame her whole conuersation, so chiefly her mouth with sobrietie: for many women are of the minde of the Israelites in Egypt,

Manna is no meare with them, but they muſt haue *Quailes*, and all muſt be dainty; (though to the vndoing of all) like *Eue*, the wife of *Adam*, whome of all the trees in Paradiſe none might ſerue, but that which was the bane of her husband: and the leſſe they want, the more wanton and dainty-mouthed they bee. Now ſure if *Cyrus* had had ſuch a wife, hee muſt needes haue worſhipt her, for hee had no other reaſon to worſhippe the Idoll *Bel*, but onely becauſe it ſpent him ſo many ſheepe, ſo many meaſures of flower, and ſo many pots of wine euery day: but euery meate was not made for euery mouth; onely bread was made for all; and neither man nor woman haue warrant to aske for more than for their daily bread.

But what meaneth *Salomon* by that, *From a farre, ſhee bringeth her foode from a farre*? Surely, not to anſwere that which is prouerbially ſaid, That far fetcht and deare bought is fitteſt for Ladies, as now a-daies, what groweth at home is baſe and homely, and what euery one eates is meate for Dogs, and wee muſt haue bread from one Countrie,

and drinke from another, and we must haue meat from Spaine, and sauce out of Italie: and if wee weare any thing, it must bee pure Venetian, Roman, or Barbarian; but the fashion of all must bee French: and as *Seneca* saith in another case, *Victi victoribus leges dederunt*, wee giue them the foile, and yet they must giue vs the fashion. Therefore this was not *Salomons* meaning, but *from a farre* either hath respect to the time, *A longinquo tempore*, as it seemeth to bee expounded in the very next words, *She riseth while it is yet night, and giueth the portion to her house-hold, &c.* Hee doth not say, shee meeteth it at the doore, as shee that riseth to dinner, and then thinkes her daies worke halfe done, and for euery fit of an idle Feuer betakes her straight to her Cabbin againe, and if her finger but ake, she must haue one stand by to feede her with a Spoone: This is no ship of Merchants, this is the *Mary Slug*; but *shee bringeth it from a farre*, that is, shee taketh care of it, and disposeth of it from the first, yea and before the first hand that toucheth it.

Or else I take this *from a farre* to be farther

yet,

yet, euen *ab vltimis naturæ* from the firſt and furtheſt principles of nature. As for example, If ſhee will haue bread, ſhee muſt not alwaies buy it, but ſhee muſt ſow it, and reape it, and grinde it, and as *Sarah* did, *Gen.* 18. ſhe muſt knead it and make it into bread. Or if ſhee will haue cloath, ſhee muſt not alwaies runne to the ſhop or to the skore, but ſhee beginnes at the ſeede, ſhee carrieth her ſeede to the ground, of the ground ſhee gathereth flaxe, of her flaxe ſhee ſpinneth a threed, of her threed ſhee weaueth cloath, and ſo ſhee comes by her coate: The very words of *Salomon*, *verſ.* 13. of the Chapter, *ſhee ſeeketh wooll and flaxe, and laboreth chearefully with her hands.*

Or elſe I take this *from afarre* to bee farther yet, euen from the Gates of Heauen, from whence by her deuotion and godly Conuerſation, ſhee draweth downe the bleſſings of God vppon her Houſe. The barren *Rachel* prayed, and ſo did *Anna* too, and by their prayers obtayned children of the Lord. Now ſure if the prayer of a vertuous woman were ſo powerfull, as againſt

the

the course of nature to deriue and fetch children from a barren womb, how much more shall it command the meaner blessings on the house? And therefore as a wicked woman is a Sea of euils, so a vertuous woman is a heauen of beautie, and there is none so faire as shee that feareth God: nay, what speake we of beauty, *for fauour is deceitfull, and beautie is vanitie, vers.*30. of the chapter: and as the painting of a ship by weather and by water is washt away, so shall all carnall beautie by sorrow, age, and sickneſſe, euen wither and waſt into wrinckles; but *shee that feareth the Lord* (saith *Salomon*) *shee shall bee praised.* Praised? yea honored and admired; The Starres in the night, the Sunne at noone day shall not shine so bright as shee: for hee that goes by her doore shall point at her, and hee that dwels by her shall enuie him that hath her; and euery man shall say, Blessed be he that made her, happy is hee that begat her, renowned is she that bare her, but most happy, renowned, and rich is hee that hath her: and as euen now, so I say againe, *All generations shall call such blessed.*

Well,

Well, to make vse of this in seuerall kinds; I most humbly beseech your maiesty first, to admit of a particular application to your selfe. It is said *Math.* 12. that the Queene of the South came to heare the wisdome of *Salomon*, but we may say conuersiuely and truly, that the wisdome of *Salomon* is come to the King of the North: for your Maiesty is to vs indeede a royall Merchant, not only for the vnion of holy marriage, which yokes and couples one sexe with another, but as Merchants do by intercourse of traffique, for knitting and combining one Kingdome with another. And I will not say it is Kingly, but Diuine and Heauenly, to vnite into one, things of diuided nature: for thus did God create the world, first he made thinges, and then he matcht them; first hee created, and then he coupled them; of man and woman he made one in marriage, of body and soule he made one man, of Sea and Land he made one earth, of Heauen and Earth hee made one world; but then came the Deuill vpon the stage, and his part was againe to diuide what God had vnited, first man from

Application to the King.

God, then man from man, and that diuerſly, firſt in the very bond of bloud and kindred, *Cain* from *Abell*, the brother from the brother; then diſtinguiſht by religions, the Sonnes of God and the Daughters of Men; then diſperſed by their ſeuerall habitations, the Iles of the Gentiles, and the Tents of *Sem*; and then diſtracted and torne into diuers Kingdomes, the kingdome of *Iudah*, and the Kingdome of *Iſrael*, therefore doubtleſſe a glorious worke it were of *Iudah* and *Iſraell* againe to make one kingdome; for if it bee ſo gracious in Gods eyes, to doe right and iuſtice to a ſtranger, how much more to loue a ſtranger, but moſt of all to take away the name of a ſtranger? The King of Kings be Pilot of your ſhippe, yea thrice bleſſed and happie bee your Maieſties endeuour therein.

Application to Ladies & Gentlewomen.

Ladies and Gentle-women, I beſeech you miſtake mee not, and impute no partiality to mee. If I haue ſaid any thing ſharpely, yet know that I haue ſaid nothing againſt the good, but all againſt euill Women, yea nothing againſt the ſex, but all

againſt the ſinnes of women. To which if any reply: and why not (I pray) as well againſt the ſinnes of men? I anſwere, that hee which impoſeth ſo much vppon the weaker veſſell, importeth much more to the ſtrõger. There is a duty required of the Parents to the childe, as well as of the childe to the Parents; yet the law ſpeaketh expreſly to the childe, *Honour thy father and mother*, but nothing to the Paréts, that they being in order of nature and in wiſedome ſuperior, might ſuſpect their duty to be written in thẽſelues.

Againe (Right Honorable in both ſexes) the cauſe of this meeting, the ioy of this day, yea the miſterie and little Image of this great intended Vnion, Let mee bee bold I beſeech you in termes of modeſtie, to make application to you. You are heere met to bee matcht, that is to bee married, and *Marriage* (as the Apoſtle ſaith) *is honourable in all*, but thrice honorable in you; firſt honorable in the inſtitution, as in all other: ſecondly, in your perſonages, beeing honourable aboue other; but thirdly, in your Countries the moſt honourable of all other: *Application to the married.*

for ſimply to marry ioynes ſexe and ſexe, to marry at home ioynes houſe and houſe, but your marriage ioyneth land and land, earth and earth, only Chriſt goes beyond it, who ioynes heauen and earth.

Application to the Bride-groome. Therefore firſt to you, the honourable Merchant of this honourable ſhip, you haue heard what is ſaid, that marriage is a fore aduenture, and therefore as Mariners vpon the Sea in the day-time looke vp to the Sunne, and in the night to the Pole ſtarre, ſo looke you vp day and night to God, and God ſhal giue you good ſhipping therein. A married man (they ſay) hath the charge of three Common-wealthes, for hee is a husband of a wife, a Father of children, and a Maiſter of ſeruants: and he hath daily neede of God, who ſhould guide all theſe. Therefore firſt loue God, and to proue that loue, loue alſo her whom God hath giuen you; for if (as S. *Iohn* ſaith) *he that loueth not his brother. &c.* how much more hee that loueth not this wife whom he daily ſeeth, how ſhall he loue God, whom he neuer ſaw? and indeed there is no religion nor goodneſſe in that man,

that

that loueth not a faithfull and loyall wife. And say not you loue, vnlesse you loue to the end, for *much water cannot quench loue*, Cantic. 8. *for loue endureth all thinges, beleeueth all thinges, and suffereth all thinges*: therefore if there grow by the wife any cause of greefe, yet you must remember shee is the weaker vessel; God therein exerciseth your wisdome in reforming, and your patience in bearing it, and with whom will a man beare, if not with his owne wife? if at any time you haue occasion to excercise your authority, yet you must remember, it is authority tempered with equality; the wife is therefore to bee gouerned with loue, not ouerruled by tyranny. And let all husbands know this for a rule in all thinges, that the wife shall much better doe her duty to her husband, when the husband doth his owne duty in example before.

Application to the Bride.

And let mee speake one word to you this honourable shippe; you are turned by Gods prouidence to the right of a Merchant stranger, yet heerein happy, that you neede not as *Pharaohs* Daughter, *to forget either your owne*

people, or your fathers house. All the time of your life you haue been gathering for this day, therefore learne to practise now, what you haue learned before, that is, to honour, to loue, and to obey, and then at last you shall come to rule: for a good wife by obeying of her husband rules him; but shee that obeyeth not, is like the conspiracy of *Corah* against *Moses* and *Aaron*. Besides remember your badge is not as of that ship, *Act.* 28. not *Castor* and *Pollux*, for I finde neither superstition nor Idolatry in any part of your Familie, but I find among other thinges *a sheafe of wheate*, and *a handfull of wheate*, aduanced vppon your sterne, therefore doubtlesse it will bee expected, that Plenty, Peace, and Prosperity come in with you. I might referre you for patternes of true vertue, as S. *Paul* somtimes referred *Timothie*, to *Lois* and *Eunica*, a grand-mother and a Mother, and indeed this Chapter of *Salomon* is entituled, *The Prophecie or lesson which his Mother taught him:* and if you remember the many good lessons your mother hath taught you, then shall I need to say no more, then shall

you

you bee like *Rachel* and *Leah*, which twaine did build vp the houſe of Iſraell: then ſhall you be a ſhippe indeede, for you ſhall bring your ſelfe and your husband to the hauen, euen to that which Sea-men call *Promontorium bonæ ſpei*, the hill, or hauen, of good hope, that is, to heauen; and when this marriage is diſſolued, you ſhall marry at laſt with the Lambe. In the meane time *doe worthily in* Euphratah, *and be famous in* Brittanie, *liue to a hundred, grow into thouſands, and your ſeed poſſeſſe the gate of his Enemies.*

And God Almighty who brought vs all hither by the inſtitution and helpe of holy Marriage, he bring vs at laſt to that happy and endleſſe ſociety with his *Sonne*, to whom with the *Father* and the holy *Ghoſt* bee aſcribed all praiſe, power, and dominion, now and for euer.

AMEN.

FINIS.